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ABSTRACT

The two-fold purpose of the conference reported in this document was to provide educators with assistance in introducing multicultural literature into their courses and programs, and to provide inspiration for continued efforts to internationalize the curriculum. The document contains the keynote speeches of David Abalos ("Multicultural Education in the Service of Transformation") and Loren W. Crabtree ("Reshaping the American Worldview: World Studies in the Schools"), which, respectively, suggest models for change that are both idealistic and realistic, and present a philosophical premise for importing a global view of culture. The addresses are followed by brief essay responses from six participants containing a range of perspectives and ideas on arguing the need for students to expand their appreciation of other cultures and to enhance their cultural identities through heightened sensitivity and understanding of the world's peoples. (KEH)

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CONFERENCE PROCEEDINGS

CELEBRATING DIVERSITY: A GLOBAL APPROACH TO LITERATURE AND WORLD CULTURE

March 10, 1989

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MONTCLAIR STATE COLLEGE

DEDICATION

This monograph is a small tribute to the teachers who have inspired us to continue our work in multicultural studies. It is a record of the commitment they brought to the project and a testimony of their creativity in building a framework for a global community.

ANAND, Bernadette - Montclair High School, Montclair

ATTANASIO, Marie - Montclair High School, Montclair

BENNETT, Nancy - Hunterdon Central High School, Flemington

BRYANT, Constance - Montclair High School, Montclair

BRYK, Estelle - Queen of Peace High School, North Arlington

COLLINS, Susan - Rutherford High School, Rutherford

COSGROVE, Patricia - Bergen County Vocational Technical School, Hackensack

EISENHAUER, Marlene - Washington Academy, South Orange

FONDILER, Hannah - Writing Workshop, English Department, Montclair State College

GREENE, Saundra - Roberto Clemente School, Newark

JACKSON, James - Toms River High School, Toms River

JEFFERSON, Elizabeth - Barringer Preparatory School, Newark

KILGALLEN, Linda - West Morris Central High School, Chester

KRUEGER, JoAnn Chiari - Bergen County Vocational Technical School, Hackensack

MARCUS, Harriet - Oak Knoll School, Summit

MONTELLA, Irene - Ramapo High School, Franklin Lakes

MOORE, Frederick - Summit High School, Summit

VALENTINE, Margaret - West Milford Township High School, West Milford

WATERS, Richard - Rahway High School, Rahway

WOOD, Paul - Lakeland Regional High School, Wanaque

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FOREWARD

Motivated by a desire to assist other educators in introducing multicultural literature and other cultural creations into their courses and programs, in 1988 we sought and obtained funding from the New Jersey Department of Higher Education for a summer seminar. The result was an intensive two-week experience for a group of twenty teachers who studied selected literary works from diverse cultures supplemented by films and other creative expressions. Under the guidance of visiting professors with expertise in the literatures of specific areas, the participants were presented with an integrated program of readings and discussions which provided alternatives to traditional points of view. As their printed responses to the conference testify, they felt a profound agreement about their students' need to expand their appreciation of other cultures and to enhance their cultural identities through heightened sensitivity and understanding of the world's peoples. Without exception, they viewed the seminar as meeting a deeply felt desire for multicultural studies.

The second major activity of this project was a conference whose purpose was two-fold: to provide an opportunity for reunion and continued exchange of materials and teaching strategies and to provide inspiration for continued efforts to internationalize the curriculum. Consequently, two eminent speakers were chosen to complement each other. Professor David Abalos of Seton Hall University, in speaking of transformation, provided models for change that are both idealistic and realistic; Professor Loren Crabtree of Colorado State University presented the group not only with a philosophical premise for imparting a global view of culture but also with specific strategies and institutional resources for supporting such a challenging endeavor.

The following pages include the keynote speakers' presentations as well as brief essay responses from some of the participants. We believe their words will convey more directly than our own the high degree of enthusiasm and commitment that was generated by the conference. We wish to thank all our fellow professionals who contributed to the conference, which was so generously introduced by Dr. Richard A. Lynde, Acting President of Montclair State College at the time, and Dr. Edward Goldberg, the Assistant Chancellor of the New Jersey Department of Higher Education.

Sharon Spencer and Julia To-Dutka

WELCOME

RICHARD A. LYNDE, *Acting President*
MONTCLAIR STATE COLLEGE

On behalf of the entire Montclair State College community, I am delighted to welcome you to our campus and to this important faculty development workshop. I would also like to extend a very warm welcome to our guest speakers, Professor David Abalos of Seton Hall University and Professor Loren Crabtree of Colorado State University.

I am pleased that so many of you have come here today to explore ways in which you can enhance the global perspectives of your students through the literature and social studies courses and programs of your schools. I can think of few topics which are of greater importance to those of us who hope to prepare students to live in today's world.

When the phrase "global village" was coined by Marshall McLuhan more than twenty years ago, it was quickly incorporated into our language; in fact, it became a cliche'. It was almost as quickly assumed by some that since the new electronic media would bring all of the peoples of the world into immediate contact, somehow, universal understanding would miraculously follow.

But unless we find ways to help our students gain a greater understanding and appreciation of those whose cultural heritages differ from their own, we may well be condemned to live in a world which more strikingly resembles the Bible's tower of Babel than the global village described by McLuhan.

The work set before you today is to design a road map to that global village, a map your students can follow not just for the semester or two they might spend in your classrooms but one that can guide them for the rest of their lives.

Before you get on to the important business of the day, I hope you will join me as I extend my special thanks to the New Jersey Department of Higher Education which has supported this project through its Humanities Grant Program and to Julia Dutka and Sharon Spencer who are the Co-Directors of this project. And I know that they would want me to extend their thanks to their colleagues who have worked so hard to ensure that today's workshop will be an exciting and rewarding experience for all of you.

WELCOME

EDWARD GOLDBERG, *Assistant Chancellor*
NEW JERSEY DEPARTMENT OF
HIGHER EDUCATION

I am pleased to join you thismorning for such an important occasion: Celebrating Diversity in Higher Education. In fact, I am learning more about cultural diversity every day. Julia Dutka and Sharon Spencer have played a major role in my new awareness. They see no obstacle big enough to deter a goal. At least that was my impression when Julia called to say they had decided that I would give the opening remarks today.

I applaud your on-going work and your planned activities. Today the topic relates to a global approach to literature and world culture. Tomorrow your topic could be a global approach to biology and world culture. The possibilities are limitless as we strive to examine our attitudes and to rethink what we teach and how we teach. I refer to this process as the "Opening of the American Mind."

The Department of Higher Education recognizes the accomplishments of many college faculty and teachers throughout the state. In the face of sometimes difficult circumstances, a great deal is being done by New Jersey faculty to integrate multicultural scholarship into the curricula. There is much more to do.

Why must the department and the higher administration of colleges and universities all over New Jersey take a leadership role in calling for curricula that reflect the history and experience of diverse peoples? Why must we support the work and accomplishments of faculty who are responding brilliantly to the needs of a diverse student population? Why must we reach out to faculty who resist multiculturalism, who consider it as basically ideological? Because it is a moral imperative and, at the same time, a political necessity.

First, it is the right thing to do. All of our students need to be culturally literate. Both students of color and white students will be mutual beneficiaries, and both groups will gain a broader view of the real world, a world that includes people of many colors and two genders. Second, the racial composition of our state is changing. The demographic projections indicate that people of color will make up 23% of the New Jersey population by the year 2000. In a recent report by the American Council on Education, the projections indicate that African-Americans, Hispanics, Native-Americans and Asian-Americans will comprise one-third of the national population by 2000. In light of these population trends and because of the potential benefit to all students, it is imperative that our campuses be multicultural communities which honor, respect, and reaffirm the identities of all of our students.

The identity crisis in American higher education con-

tinues to sharpen and spread. For many, the debate has crystallized around the issue of what should be included in a liberal arts education, and of whether there should be a unifying core to that curriculum: Stanford's recent battle over the contents of its Western Civilization course; the recent positions of Hirsch, Bloom, and Bennett vs. Feminism, Multicultural Studies, Liberals and Progressives; and the "Great Old Books" versus New Critical Theories. These are only a few incarnations of an intense national debate.

I am pleased to announce that, amidst the debate, the New Jersey Department of Higher Education has just approved a three-year plan to integrate multicultural scholarship into the higher education curriculum at a funding level of $300,000. During the past year a working committee of faculty from across the state, including Julia Dutka and David Abalos (DHE Faculty Fellow for the project) has been working in cooperation with DHE Consultant, Dr. Michael Cooke, Professor of English at Yale University. That Faculty Committee developed a plan which is based on the following assumptions:

1. The curricula of our colleges and universities should reflect a cultural perspective that honors the pluralism and racial diversity of all American and global societies.
2. Scholarly resources in multicultural studies are rich and broad enough to argue for their integration across the disciplines.
3. The integration of multicultural perspectives into the curriculum can have a positive impact upon human relations and help to improve student retention.
4. Multicultural scholarship is intended to broaden and enrich the education of all students.

In the interest of time, I will highlight just a few of the components of the project. Please feel free to pick up a copy of the three-year plan which is available here today. Modeled somewhat after our successful gender project, the Multicultural Studies Project calls for:

Three major conferences, the first of which will be at Bloomfield College on May 4th, featuring Dr. Henry Louis Gates, Jr.

Three faculty summer institutes to assist faculty in revising their course outlines and in developing institutional plans for curricula revision. The first of these institutes will take place July 30th through August 4th at Seton Hall University.

The appointment of ten faculty regional coordinators to support, implement and expand the project.

As James Baker stated in his presentation on "Cultural Literacy, the Liberal Arts Curriculum and the Human Condition," "We must nurture both the hearts and minds of students if they are to develop the knowledge and the will to use their knowledge to improve the human condition..." This is the ultimate goal of education. Our efforts to enrich our students' intellectual, cultural, personal and social awareness will hopefully improve the climates on our campuses and in the world.

I am confident that those of you present today, along with many of your colleagues and the DHE are on the right road to implementing an idea whose time has come: Celebrating Diversity.

Thank you.

MULTICULTURAL EDUCATION IN THE SERVICE OF TRANSFORMATION

DAVID ABALOS
Professor Of Sociology And Religious Studies
SETON HALL UNIVERSITY

It is a pleasure for me to be here today in order to discuss with you a crucial issue: multicultural education and the fact that we are living in a time of the deluge. The deluge is here. We can no longer put off confronting some of the issues in education that are facing us as a people. I would like to begin this morning by taking a statement by James Baldwin which can be found in The Graywolf Annual Five: Multi-Cultural Literacy, and applying it to what it is that we are doing here today:

"Let's begin by saying that we are living through a very dangerous time. Everyone in this room is in one way or another aware of that. We are in a revolutionary situation, no matter how unpopular that word has become in this country. The society in which we live is desperately menaced, not by Khrushchev, but from within. So any citizen of this country who figures himself as responsible -- and particularly those of you who deal with the minds and hearts of young people -- must be prepared to 'go for broke.' Or to put it another way, you must understand that in the attempt to correct so many generations of bad faith and cruelty, when it is operating not only in the classroom but in society, you will meet the most fantastic, the most brutal, and the most determined resistance. There is no point in pretending that this won't happen."

Were he still alive, Baldwin could have written that in his basement last night.

One of the main themes that I would like to address this morning is the story of the people of color. We realize that the greatest lie of history is not so much what has been said about us in the textbooks and the curricula, but that we have been left out. No one told the story of my parents who came from Michoacan, Mexico; no one told the story of African-American people; for the longest time, Latinos, African-Americans, Native-Americans, Asian-Americans and women were not allowed to tell their own stories. So what we are looking at is an issue of people coming to life. I thought that a good place to begin telling the stories of people of color is to take someone like Leslie Marmon Silko who represents what the heart of multiculturalism is all about; she is a Mexicana, a Laguna Pueblo Indian and she is also white. You cannot get more multicultural than that. This is what the Spanish word "mestizaje" is all about; it is the coming together of cultures and civilizations that are in no way antagonistic to each other, but that enrich each other. This is how Leslie Marmon Silko, who wrote the novel, Ceremony, begins:

I will tell you something about stories,
[he said]
They aren't just entertainment.
Don't be fooled.
They are all we have, you see,
all we have to fight off
illness and death.

You don't have anything
if you don't have the stories.

Their evil is mighty
but it can't stand up to our stories.
So they try to destroy the stories
let the stories be confused or forgotten.
They would like that
They would be happy
Because we would be defenseless then.

He rubbed his belly.
I keep them here
[he said]
Here, put your hand on it
See, it is moving.
There is life here
for the people.

And in the belly of this story
the rituals and the ceremony
are still growing.

This, to me, is an extraordinary statement of how people are pregnant, all men and women; all men and women regardless of the racial/cultural background we come from have within us a sacred self. Our sacred self must be born, as Elaine Pagels tells us quoting from the Gospel of St. Thomas in the Gnostic Gospels, "If you bring forth what is within you, what is within you will save you. If you do not bring forward what is within you, what is within you will destroy you."

The heart, then, of this issue is the story of people of color and the fact that our story must come out. For this reason we see so much forcefulness, so much debate and so much anger being expressed. What we are witnessing is an explosion accompanying the end of repression which has taken place in this country over hundreds of years. I would, at this point, like to give a tentative definition of multiculturalism. Multiculturalism is an attitude; it's a spirit of openness and celebration, of inclusion that honors the history and culture of all peoples. It's not just tolerance; it's not begrudging acceptance; it's not stony silence and it's not expedient allowances. It's not the lie of behavior modification. Behavior modification, as we have known for some time, has been very popular in our teaching of psychology. The concern that I have is that behavior modification is based on external smiles that mask a condescending bias of the powerful towards their more naive and less wealthy neighbors. People can say to themselves: "I love Mexican food but I don't like Mexicans;" or, "I have to work with women now or people of African-American

descent and I'll smile with them and get along with them at work, but I don't have to like them." No, that is not enough. That is dishonest; that is the lie of behavior modification. What we are speaking about here is politics and education in the service of transformation. Transformation means a turning around of the person, a conversion from within.

Earlier, Dr. Goldberg said that multicultural education is the opening of the American mind. It is certainly that but it is more than that. It is the transforming of the American mind. I will make very clear what transformation means in contradistinction to the witchery and the lies that so many of us have been told when we have been taught history and received an education in the context of the curricula which has been dominant for so long. Our curricula is not neutral. Some people have the impression that education is just education and socialization is simply socialization. Education is always political. Why? Because it shapes our environment; it shapes our egos; it shapes our consciousness; it shapes our collective identity. It tells us what we can and must do together. It tells a story and it perpetuates a culture. Unfortunately, the culture that has been perpetuated has been the culture of white males. On the whole, therefore, our education is geared toward everybody's assimilating into the U.S. middle class, especially the U.S. middle class which reflects white male values.

When teaching sociology, it is so simple to be able to say that "socialization" is a neutral term. Socialization means the imparting of skills to young people to survive in a society or, it is a process by which people become members of a society. But when you look a little more closely, what we come to find out is that the kind of socialization process that goes on in education can also mean the following: getting people to desire what you want them to do or to be. That is the definition of repression: that is, training, not educating young people so that they will never give us any kind of resistance. Ken Kesey taught us a great deal in one of the best political American novels of the 1960's, One Flew Over the Cuckoo's Nest. Basically, he asked how do you get people to participate in their own oppression? Another question he posed was, "How do you forge psychic chains so that people control themselves without being aware of it?" Much of our education has been steeped in repression; it has been steeped in conformity; it has been dedicated to assimilating us, not to helping us to understand what our stories should be about.

But then, again, we know that there is another aspect to education: critique and dissent. The ability to disagree, the ability to analyze, the ability to become aware, to be able to create conflict and to separate ourselves from the system in which we live so that we can look at it and figure out what is being done to us. The curriculum, who developed it and for whose benefit? Rousseau asked a similar question in the 18th century. He said we should never take constitutions for granted. In the same way, we should never take curricula for granted because they are created by a particular people for the benefit of that particular group. The main concern that American education had was assimilation. The Irish Catholic nuns forced me to learn my Latin, but they never had any idea I would use it in a subversive way.

Assimilation is a term that comes from the Latin word, simulo, simulare: Those are the first two principal parts of the verb, which means to become like unto the others. Thus, when you assimilate, the dominant group says if you become like us, we will let you in; you will have power; you will have identity, you will be somebody. So it is what other people with power want us to be. The role models are white males and that is not something which is inspiring to people of color. The dominant drama of our society is characterized by success, competition and conformity. Some might ask what is wrong with competition. It comes from the Latin peto, petare, which means to assault each other. What we do in American society is give each other permission to assault one another. That is a fairly scary thing when we come to recognize what is behind some of this language. The dominant way of life in which we live in this country is the way of life of incoherence: the pursuit of self-interest and power.

The strategies and stories of witchery are all around us but sometimes we do not know how to identify them. There are seven characteristics of witchery. What I mean by witchery are the stories of death and deformation, the stories of racism, of classism, of sexism which have prevented us and excluded us from participating in this society. The first strategy is: we allow ourselves to be defined by others. The second is that we are taught to distrust each other. Therefore, African-Americans do not trust Latinos. You have one interest group fighting against another interest group, and that is a marvelous scenario for keeping other people in power. The third is that we are taught to compete with each other. The fourth is that our anger is constantly co-opted. We use our anger against each other rather than using the opportunity to analyze the whole system and what is being done to us.

It is interesting to me that in Spanish the word for anger, coraje, and the word for heart, corazon, both derive from the same root. I hope that we still have the time to take our anger and to transform it into corazon, which means love, compassion, inclusion and commitment. The fifth strategy of witchery is to get us to believe that the system is all powerful. Let us recall Kesey's novel when the Big Chief raised his hand; the Big Nurse at that point knew that he was not deaf and dumb yet that was one of the reasons they always allowed him into the staff room. He could always clean the place up while they were discussing things because they knew that he could not report back all the poison that he was hearing in the staff room. Now when he comes to the staff room, she hesitates for a second even though she knows that

he can hear and he can speak. Why does she hesitate? She has to let him in because she cannot allow him or anyone else to know that for sixteen years he beat the system. That is how powerful these systems want to be; that is how much of a mystique they want to maintain. Ever since I started taking sociology courses, I never understood terms like "systems" and "structures" because I never saw a system sit down and have a hamburger or walk across the street. I never saw a structure walk across the street. These are abstractions. But what is not an abstraction is that you and I day after day act out certain patterns that become a system. When that system gets established then you and I, like robots, carry out the inherited patterns day after day. The key thing now is our ability to be able to say that we can take the system back because it consists of our relationships and break it open and create alternatives. This in no way means that we blow up buildings, in no way means that we hurt people. It means that we break connections that cripple human beings. That is what we are trying to say, open up the system, break it up by breaking relationships of dominance and opening them up for liberation. Like Kesey's patients, we allow ourselves to be divided constantly. For example, in the Chicano community there are some people who say, "Don't call me a Chicano. I'm a Mexican-American or I'm a Spanish-American." When I was in Toronto, one of my good friends hurt me by saying: "Don't tell people that you're a Mexican. Tell them that you are a Spaniard because if you are a Spaniard, then you are white, upper class, Catholic and you are acceptable." But I am a Mexican, I am a Mejicano which means that I am a mestizo. To be a mestizo means that you are, in fact, a product of various cultures and civilizations. The more analysis and research I did on my own background, I came to find out that the Conquistadores who came to the new world and intermarried with the indigenous population were themselves people with a multicultural heritage. It is not, therefore, only Spanish white Catholics who intermarried with the indigenous native groups which they found in this hemisphere; it is also a fact that some of the Spaniards who came were Jews and Muslims who were trying to escape from the Inquisition.

In this country there is a further mestizaje because we have to interact and live with many other people in this society. I feel myself empowered by the fact that there are 2000 years of the Indian past that beat in my blood. The energy that surges through me when I am able to make a statement of that kind is just something which is tremendously enabling. The sixth characteristic of witchery is that we allow politics to be defined as the legitimate use of coercive power. That is not what politics is about. We must not give to the state the right to tell us what to do and what not to do. Politics means that you and I participate daily in shaping our environment, but no one ever told us that. It was Spiro Agnew in 1968 who spoke about the silent majority. "Silent" assumes that people chose silence. There was no silent majority; we were silenced. That is silenced with an "ed," which means that someone violated us. Primarily what they did was take away our right to dissent. What many of us do is abdicate politics so that we can pursue all kinds of economic things and people feel that if we can go and get our Ph.D.'s, then we won't worry about who is making the real decisions in this country. The last and seventh point under strategies of witchery, is that we are sometimes tempted, as the Big Chief was, to go under the fog for good. We begin to believe in the sickness that there is nothing that we can do. The sickness that there is nothing that we can do; that is the fog. Remember that the Big Chief said: "Look at that McMurphy who is running around here trying to lift us up from under the fog. What he is doing is setting us up for more pain and for a greater downfall. We can't allow him to build up our hopes. In order not to be hurt, we have to lay low, go under the fog and maybe "go under for good." When you go under for good, you become part of the walking dead, the walking wounded. This means that the system clearly has won.

As young students we were told that we had equality, that we had equal access to opportunities and power. But from the beginning this was not true. The Constitution says that all men were created equal. What it should have said is that all white men were created equal. In the beginning of our history the majority of American citizens could not vote. It was primarily people with property who were white and male. Women, for example, could not vote. That is half the human race. People of color could not vote. Slaves were considered to be property, three-fifths of a vote. So, for example, if you owned 500 slaves, you had 300 votes, but you voted for your slaves. Later, in the Southwest you hear about anglos voting their "meskins," as they used to put it. We had to grow into becoming a democratic society and we are still doing this. The Bill of Rights was a compromise because it was an attempt to protect the individual in the midst of a society which could become hostile to the rights of individuals.

In talking about the curriculum as we know it, we have heard about "the canon," but the canon is a phrase that you hear in religious circles; they are sacred books. To me that is not a mistake. When we talk about the canon, we are talking about a group of readings, a group of books that were made sacred by a particular group who identified with the values, the ideas and the sentiments that were in those books.

The public school system, as you also know, was founded in the 19th century and had three goals. The first goal was to make all of the new immigrants into good Americans. The second was to guard against factionalism because of all the diverse groups that were coming into the country. If all these groups started setting up their own political parties, they might divide this country and destroy it. The third one was to protect the democratic ideals of the republic. The basic point here is that U.S. education was intent on excluding the languages of others, the customs, the religions, the skin

colors, and also, to a great extent, excluded the participation of women.

Therefore, it can be said that from our inception as a nation, there was a great deal of violence that was being exercised, but it was so structural it became a part of the fabric of everyday life. This is why institutionalized violence is so subtle. After a while we don't see it. When we don't see it, we are violated without even knowing it. Another phenomenon that emerged in the 19th century and which still affects us today, and those of you who are Irish Catholic know what I'm talking about, is the development of nativism which began in the 1820's and 30's. It is almost as if every twenty or thirty years there is an irrational outbreak by the dominant group insisting that they are the "real" Americans, and that they are going to protect what America is all about against the "outsiders" who are threatening the society. This ethnocentric fear of the outsider has been part and parcel of the American society for the last 170 years. This attitude towards the newly arrived has much to do with the negative response towards multicultural studies.

The core drama for me, the main concern that I have in speaking of multiculturalism is that it has to be in the service of transformation. Transformation is the creation of fundamentally more compassionate relationships. What happens when people come into this country concerned with building a compassionate society is that they are met with a response which is based on power; so there is this inherent contradiction in American society even within American liberalism. Reagan, for all the language we use calling him a conservative, was a liberal. He wanted to keep the system going. A Mondale is also a liberal but he wanted to make the system more open to include more people so that they could participate in the system. Reagan did everything in his power to make sure that a lot of people did not participate. George Bush calls for "a kinder and gentler America." He says this and right after, he says, but unfortunately we can't afford it. We can afford it but we don't have the political will to make sure that this will happen.

We are living in a time of great risk. We, as a people, as far as our relationships, as far as our ability to build community, as far as our willingness to deal with things like drugs, crack, AIDS, poverty, and the homeless, are, in fact, falling apart. When people experience this kind of powerlessness, there is a tendency to turn towards forms of self deformation; we turn towards forms of self-suicide and that is what drugs are all about. Drugs are a desperate attempt to escape from the hopelessness around us. As soon as people begin to confront the issues of drugs, what they tend to do is blame the communities that cannot protect themselves, and usually that means people of color. I want to be more specific about how people of color have been deeply harmed by nativism, the return of nativism, as a kind of tribalism and deformation. A current example of the outbreak of nativism is the English Only Movement. The English Only Movement is a smokescreen which is similar to the fight over the curricula, and the resistance to multiculturalism. This is a veil behind which some hide tribalism.

There are five characteristics of tribalism. I am not using "tribalism" here in its anthropological sense but as a descriptive term which means that there is one group which believes that it is superior to another. When that happens, this is what takes place; the superior group always treats the inferior as being invisible. Ellison's book Invisible Man is so effective because he was telling the story of black people, people of color in the 1950's and that is what America has turned us into, invisible people. In the Prologue the protagonist goes for a walk and bumps into a white man and the white man does not even know that he has been bumped into. How many times have we gone to a store or a supermarket and as we stand there waiting to pay our bill, if the sales person ignores us, we feel like tearing that store apart. The violence of it is that that person does not even acknowledge us as being present. The invisibility issue is a very serious one which constantly affects students of color on our campuses. Often there are no courses, no professors, no one in the administration from their background.

In the second stage, the tribe that considers itself superior says: If there are a lot of you, then we are going to let you work but we are going to pay you inferior wages and you are going to accept inferior housing, inferior health care. We are going to make sure that you stay inferior. For example, prior to 1940 in the American Southwest, only 1% of Chicano children were in school. Some people will blame the culture, or the Chicano family, saying that Mexicans do not respect education and that Mexican families always want to make a few dollars, so they have the little children working. In reality, it was a political decision that was made by a society which decided that we needed a large army of underpaid, uneducated workers to tiol in the fields. If that is true why did they need education? I challenged the young people that I teach from the Southwest to go back to their community's high school and find out when the first people with Spanishg surnames started graduating from high schools. They started graduating in the late 40's and early 50's. That is why in this generation we do not have the doctors, the lawyers and the professors we should have had. Someone made a political decision in terms of deformation, in terms of racism, to cripple a whole generation of young people. Certainly, similar things went on with people of African-Amercian, American-Indian and Asian backgrounds. The third stage of tribalism is assimilation. If I can be a bit forceful for a moment, it goes something like this: After we have abused you for all these years if you still score 1200 on the SAT's, we are going to give you a scholarship to Stanford. They take the best, the leaders of our communities, and send them to the Ivy Leagues. Now that you are here, there are no courses so the only model of success you have is power. The only model of success

you have is to become like us; this is assimilation. It means conversion, converting yourself into the image of the oppressor.

Sometimes we forget where we came from; we forget the hand that is feeding us. Moses was raised as a little prince who was found by the daughter of the Pharaoh and was raised as her own son. After a while Moses felt that it was not bad assimilating. There were many benefits, but one day he saw an Egyptian guard beating a Jew. Deep down in his own psyche, in his own consciousness there was a core of integrity which kept reminding him that he was not an Egyptian prince; he was a Jew, so he killed the guard and had to leave Egypt.

In the same way, those of us who tried to assimilate in the 50's and 60's when it was more fashionable, knew deep down in our souls and hearts who we were and we could never forget. When we saw our own people beginning to resist and develop movements and organizations, we joined them. Some of our friends asked: "What is wrong with you? We thought that you were one of the good ones?" We are not one of the good ones; we belong to a people and those people are people like us who have been excluded. But then what we were able to do is ride in on a crest of luck in terms of the SAT's, and as a result, we made it and they did not. When you begin to identify with your own people, the dominant society will excommunicate you. So the fourth characteristic of tribalism is that the dominant tribe will excommunicate those whom they allowed in who turn against their values. The final and fifth characteristic of tribalism is that the superior group can exterminate. This is exactly what happened to the German Jews who felt that they were the most assimilated group in Europe. They were so assimilated that they did not want to identify with the Jews who came from Eastern Europe. They soon found out that a Jew is a Jew. We are also finding out that people of color are people of color. No matter what our skin pigmentation, deep down we are who we are. Extermination does not have to be lining people up against a wall. It can be cultural extermination. That is to a great extent what has been going on. People have been incapable of being able to seek their own resources to look at their own history, to tell their own stories, to express pride in their own background and culture. Therefore, we all suffer from a collective amnesia. Recently, a group of five Latino students at Princeton wrote a report on The Status of Latino Students at Princeton University. They wrote it to President Bowen. Three of the young men were freshmen and two were sophomores. They said to Bowen: "You brought us here and we are delighted that you have given us financial aid, but you have made a political decision to assimilate us into this environment by making us upper white middle class students, and this is what we do not want."

It is very clear that there has been a great deal of structural violence, institutionalized violence which African-Americans, Latinos, Asians, and Native-Americans are now clearly rejecting. How does this denial and exclusion affect the sense of self-worth of the student of color? What happens to students of color in the process of attending schools which in no way acknowledge them is best described by Toni Morrison in her book, Beloved:

That anybody white could take your whole self for anything that came to mind. Not just work, kill, or maim you, but dirty you. Dirty you so bad you couldn't like yourself anymore. Dirty you so bad you forgot who you were and couldn't think it up.

That is a devastating statement. The issue that Morrison is making is not that they maimed us or killed us, but that they dirtied us. Dirtied us means that they took away our sense of self and we could not even get it back anymore. That is the ultimate death. It is the annihilation of hope. We know that there is death/resurrection, that on the other side of the hurricane there is a sunrise, but without a sense of self there is nothing left. Without a self there can be no new politics, no new history, no understanding of the sacred as being a mystery which is within myself and yourself.

I want now to turn to strategies of transformation. I do not want to leave us depressed. Some of this can look pretty bad. Strategies of transformation are our responses to the strategies of witchery and deformation. The first strategy, the key to this whole thing, to the revolution, is to re-discover the sacredness of the self. In the Muslim mystical tradition we are told that everyone and everything has two faces, its own face and the face of God. There is a statement that I wanted to greet you with this morning, to put my hands together, bow and say, Jabagan," which in the Hindi tradition means, I salute the sacred within you.

The second strategy of transformation is to see the system not as an abstraction but to analyze it as a network of concrete specific relationships between people and to be able to recognize that these relationships of domination and of isolation take on a life of their own. We must be prepared whenever there are relationships that are necessary to create an alternative and to be able to break those that are not conducive to our development.

The third strategy: to be able to organize across gender, race and class lines. We have turned ourselves into interest groups so that African-Americans can say we have our piece and I am not too interested in what happens to Latino students, and Latino students are not interested in what happens to Asian students. What we must do is to organize and to bring these groups together.

The forth strategy: to re-define and re-name, re-educate and to legitimize ourselves. You do not have to go to the Provost and ask if you can have a discussion group and talk about things to become political. You don't ask anyone if you can "become political." We are political by the very nature of our humanity, which

means that by the very nature of our humanity we have the right to shape the schools and the classrooms where we live and where we work. Increasingly, our students are going to come to us with rnore difficulties than they have had before, because the society around us is falling apart. The students in my classes write papers in which through the discipline of theory, they look at the institutions in which they are involved. Usually, they select the family. What I have found is that the students from whatever background suffer from one of five traumas and sometimes several of these. They come from backgrounds where they have already experienced divorce, alcoholism, drug abuse, physical abuse or sexual abuse. They are sitting in our classes having already been traumatized in some way. If we are not conscious and sensitive towards those issues, then we will not be able to reach out to them and help them to heal those wounds.

The fifth strategy of transformation is the ability to redefine politics. Too many times people try to tell us that politics is nothing but the official or legitimate use of coercive power, or that politics has to do with legitimate contests for power, which means that every two or four years we empower other people to speak for us. Politics really means the ability to shape our daily environment and lives. Politics comes from the Greek term polis, which means the city state, so that every day the men, unfortunately, only the Greek white men, talked about what was going on in the city. Now it is up to us to take our schools and turn them into small city states. If we do not like what is going on, we have to re-create and re-shape what this situation is all about.

The sixth point is that we are not interested in guilt. What we want is change, meaningful change.

The seventh and final strategy of transformation is that we re-define aggressiveness. Aggressiveness is a term that comes from the Latin agredio, agredere, which means to step forward with urgency. We have been taught in this society to step forward with urgency in order to get power. It is possible for us to make a political and personal decision, an historical and sacred decision to say that we are going to step forward with urgency to protect our humanity and that of others. This is the reason why people should be aggressive, not so that they can grab their own piece of the action.

In conclusion, I would like to make a few points about some of the people who have taught me a lot about this process, about the journey of transformation which we are all called to participate in. Rene' Marques is a Puerto Rican poet and playwright and also an essayist. He wrote La Carreta, which in English means The Oxcart. He tells the story about Puerto Ricans who came from the rural area into the urban area of La Perla in San Juan, then to the Bronx in New York City. It is the story of the journey of transformation which your grandparents and great-grandparents took when they first came to this country. When we first came to this country, we did not know how to speak English and we did not know how to survive in this country. We have to have time. What we are seeing now is that more first generation students have to have time to be able to learn English. Should they learn English? Yes. But should they hang on to the core of their identity, their own culture, their own language? Yes.

Rene Marques relates that Luis wanted to find out what the mystery of life was. He thought that the mystery was in la m aquina, the machine, which is a metaphor for the system. He was always looking for the chavos, money; he wanted to be able to make it. He goes to San Juan and he says, 'I'm not able to make it here either because I was a poen in the rural area and I'm still a poen here, let me go to the U.S.' He goes to the U.S., and there is a statement which is made which is very powerful. La maquina lo trago, in colloquial Spanish tragar means to devour, to rip to pieces. What happened to him was that he fell into a machine at work and it ripped him to pieces. The point Marques was making is that it was not a machine but the system of this country that tore Luis to pieces. It gave him no sense of being sacred, of being centered in himself. Finally, what happens is the emergence of the repressed feminine. The emergence of the repressed feminine I take in the Latino culture to mean the return of the principle of liberation. Juanita and Dona Gabriela both had their spirits silenced. Juanita had become very cynical, she had become a prostitute, and had lost her innocence. Dona Gabriela became a Latina mother who no longer scolded her children. They knew something was wrong with her. When Luis is killed, they say it is up to us to step forward and be able to guide the oxcart where we want to go. In other words, it is up to us to create history, to be able to take events into our hands as human beings, to be able to shape our environment and to redefine ourselves as sacred beings. At one point, Dona Gabriela says that she is going to return to the island with her son and bury him. She says 'Y hundire mis manos en la tierra colorada,' and I will bury my hands in the red earth. What she is really talking about is that Puerto Ricans are not going back to the isalnd and Mexicans are not going back to Mexico. we are going to go home. Going home means to go home within ourselves, because you and I are sacred. That is where we are finding the empowerment, we are sacred human beings, but the voices which have been stilled and squached are still there within us. That is what is so very important about listening to the women in our own culture and society.

I will close by making two statements, one a poem from a young Latina woman. The second is what I say to students of color when I teach at a place like Princeton. Princeton is power. Everyone wants to go to Princeton if he or she can. I say to my students of color at Princeton that you have to learn to be in Princeton but not of Princeton, or in Yale but not of Yale. I learned that from Scripture and from Ralph Ellison. Ellison's protagonist is told by his landlady Mary: 'You have to

learn to be in New York but not of New York." Jesus said: "You have to learn to be in the world but not of the world." What does that mean? It means that students of color have the right to be at Montclair State, Seton Hall or any university and to master whatever skills are necessary. But what they must not do is to uncritically accept the consciousness of these particular institutions. The consciousness of too many institutions of higher education is based on power and competition, not compassion. Go there and take the skills and become a first-rate lawyer or doctor, and then make a political decision to limit your income so that you can step forward aggressively to protect the humanity of your people and that of all others as well.

I would like to dedicate this last poem to all people of color and to all people in this audience, because I think that we are all victims of a system which turns us into invisible men and women. Ellison called his book Invisible Man, not the invisible man. He meant invisible humanity because all of us are stuck in a system that deprives us of being full human beings; we are treated as fragments. This poem is dedicated to all of us who have been violated, harmed, scarred by systems, by structures and by bureaucracies that process us without treating us as whole beings.

Inside
I am here. (do
you hear me?) hear
me. hear me.
I am here. birthing
(yourself) is
no easy task.
I am here. (pleading)
I am here. (teasing)
I am here. (taunting)
I am here. (simply)
I am here.

Alma Villanueva

RESHAPING THE AMERICAN WORLDVIEW: WORLD STUDIES IN THE SCHOOLS

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A decade ago, Americans were astonished when Ezra Vogel wrote in Japan as Number 1 that Japan had surpassed the United States in dealing with the urgent challenges posed by post-industrial society and that the U.S. should imitate Japan. Many doubted that Vogel was correct. Today, as the last decade of the twentieth century approaches and a new era sometimes characterized as the "Pacific Century" appears on the horizon, Vogel's arguments are more believable. The United States has lost its position as the world's unchallenged economic superpower and is having to adjust to its status as the world's largest debtor nation.

While many forces have combined to alter the global balance of power, it is the rise of the Pacific Rim countries that has forced Americans to adopt the perspective of a multi-polar world. The changes are seen most dramatically in economics. In 1960, North America accounted for over one-third of the gross world product, while East and Southeast Asia produced only one-tenth. Each region now produces about one-fifth. In 1945, the United States possessed about 40 percent of the world's goods, but by the end of this century, its share will sink to 20 percent or less. Taiwan, a tiny island one-third the size of Colorado, had a $48. per capita income in 1952, but it now stands at $5,000. It has the world's second-largest foreign exchange (after Japan) at $75 billion. U.S.-China trade, virtually non-existent before 1976, now stands at $7 billion annually, and American companies have invested about $3.5 billion in China. No wonder that Beijing has the world's largest Kentucky Fried Chicken outlet, with 500 seats!

Given these facts, it is obvious that the United States must come to an understanding of the Pacific Rim countries, as well as those of the southern hemisphere, if it is to flourish in the twenty-first century. Secondary and primary educators must take the lead in reshaping the American worldview. American youths must study a reconstructed curriculum, so that a sophisticated, internationalized America can emerge. Otherwise, the United States will fail to compete successfully in the world markets, and it will be in danger of sinking into a reflexive hyper-nationalism and protectionism which will endanger not only itself but also the entire world. American education, moreover, must reflect the fact that other civilizations have their own integrity and are worthy subjects of study in and of themselves.

Merely adding courses on foreign cultures, languages and peoples will not accomplish what is re-

quired. What is called for is an entirely different outlook, a new worldview. Students must be taught that all parts of the world affect their lives and that their own well-being depends upon their ability to make sense of a multicultural world.

As presently constituted, the American educational system is unable to provide its students with the prerequisites necessary for effective living in the new global arena. Consequently, North Americans display monumental geographical ignorance, as recent studies have indicated. Most university students are unsure of the geography of North America, let alone Africa or Asia. This geographical illiteracy is compounded by inadequate language training and pervasive antipathy toward other cultures and ideas. Even more confounding is the resurgence of racism on campuses, perhaps fueled by the national political agenda of the 1980's, which ignored human rights issues and winked at global energy and environmental issues while building huge defense systems.

Given the decline of the United States' economy relative to those of the Pacific Rim countries and the European economic community, it seems strange that there should be opposition to programs which seek to enhance Americans' understanding of other countries and of the minority cultures within North America. Yet, there is a great debate these days over such programs. Witness, for example, the furor generated by former Secretary of Education William J. Bennett's public criticism of the revamping of Stanford University's Western Civilization curriculum to include non-Western, minority, and feminist history and literature.

Similarly, the February 15, 1989, Chronicle of Higher Education carried an article by Jacob Neusner, Professor of Judaic Studies at Brown University, titled, "It is Time to Stop Apologizing for Western Civilization and to Start Analyzing Why It Defines World Culture." Neusner articulates a relentlessly Eurocentric worldview, arguing that "everybody wants what we have" and that world studies must focus on the question, "Why has the West created what the rest of the world now wants?" He favors comparative study of civilizations, but on terms defined by North Atlantic culture.

Democracy, capitalism anti-colonialism, science, technology, ever-rising productivity in industry and agriculture -- these essentially Western and quintessentially American values are now universal. And they define what there is to know about everyone, everywhere -- beginning, of course, with ourselves.

If we are to teach global awareness, we must take a longer, wider view than Neusner espouses. We must realize that the dominance of the West is a recent historical phenomenon, a product of the last 250 years. Prior to that, relatively self-contained regional civilizations flourished independently of one another. American education must avoid the tyranny of the present and realize that what exists today is by no means permanent.

Anyone who has attempted to "internationalize" the public schools' curricula knows that curricular reform faces many significant obstacles. First, world studies traditionally has meant European studies, because Americans habitually look to Europe when they turn their attention abroad. The American worldview consequently remains rooted in European preconceptions.

It is no accident that Americans still commonly use such terms as "Middle East," "Near East," and "Far east." These geographical expressions reflect the way Europeans see the world. They are a form of cartographic aggression, since the globe is divided the way Europeans want to see it. If the globe is stretched flat and projected as a whole, it becomes clear that the "Middle East" is in fact West Asia, that the "Far East" is East Asia, and that Europe is a relatively small, remote section of the Eurasian continent. Most Americans, when traveling to Japan or China, go West, not East, so if anything, Americans should refer to East Asia as the Far West.

The widespread use of the old nomenclature betrays the woeful Eurocentrism of our educational systems and worldview. International studies, including foreign languages and literatures, are centered on Europe, and this masquerades as world civilization. Attempts to bring non-North Atlantic civilizations into the curricula inevitably run headlong into this pervasive, if somewhat unrecognized, Eurocentrism.

Second, there is enormous curricular inertia. Teachers who want to introduce non-traditional courses and curricula are typically met with the question, "What shall we give up to make room for your new programs?" Opponents argue that students should not be exposed to foreign studies before they thoroughly understand their own civilization. They forget that much can be learned about one's own culture by comparing and contrasting it with others. Indeed, the comparisons frequently illuminate little-recognized and still less-understood idiosyncracies of one's own culture. Not all the current courses in the standard curricula deserve to be retained, moreover, and while there may be a "canon" of indispensable Western works, these by no means embrace all the classics that American students need to know.

A third obstacle to innovation is lack of training for teachers who wish to broaden the scope of their courses. Where, for instance, does a secondary teacher obtain graduate training in world history? Apart from individual scholars such as William McNeill and L.S. Stavrianos, who have attracted a few graduate students into the study of world history, there are few scholars and still fewer graduate programs focusing on world history. The situation is better in world religions and world literature, which have pursued comparative methodology for some time, but even here, "world" too often means Europe and North America. So, the teachers in-

terested in "internationalizing" find relatively little help from scholars and professional organizations.

Fourth, the teachers must contend with perennial funding shortages. School districts hard-pressed to maintain the essentials of the old curricula have few funds to devote to curricular innovations.

Finally, forward-looking teachers confront Americans' "invincibility of ignorance." So long protected by the great oceans flanking either coast, and with relatively weak, quiescent neighbors on the north and south, Americans have comfortably assumed that they did not need to know much about other cultures. "What you don't know can't hurt you" may have sufficed for earlier generations, but is manifestly untrue today. Still, overcoming the insularity and parochialism of most Americans and convincing them of the need for studying other cultures is a monumental task.

This catalog of obstacles should not deter us, for the need to internationalize the curricula is now widely accepted, and many states and localities have joined the federal government in providing resources for reform. Individual teachers and school districts can tap these resources in order to effect change.

Several funding agencies external to the local schools can be of assistance. Chief among these is the federal government's National Endowment for the Humanities (NEH). One of the least bureaucratic and most accommodating of the federal agencies, NEH is committed to sponsoring serious studies of the humanities by secondary and elementary teachers and to encouraging effective humanities teaching in the schools. It stands at the forefront of the national movement for world studies in the schools.

Its Division of Education sponsors about sixty summer institutes annually, under the program rubric, "Elementary and Secondary Education in the Humanities." Conducted typically by outstanding scholars in the humanities, these institutes bring thirty to forty-five teachers to university campuses for periods of four to six weeks to study diverse subjects in the humanities. The institutes often emphasize Europe and America, but some take a more global approach. Recently, for example, the University of Florida has conducted institutes on African Studies; Harvard University and the Friends School in Baltimore have sponsored institutes on Russian Studies, and Columbia University has offered a Middle East institute, as well as "Major Topics in Asian Civilizations." Colorado State University brought teachers from Colorado and Wisconsin to summer institutes on India and China during the summers of 1987 and 1988. These institutes have resulted in significant curricular innovations, which are described below.

These institutes typically are inter-disciplinary, with attention to values, ideas, artistic expression and history. They usually feature an intensive summer experience of four to six weeks, with follow-up workshops and in-service programs. Some contain a foreign study component. The purpose is to provide academic information which can be taken directly into the classroom. The hope is that such institutes provide the means by which teachers can break the old Eurocentric models and make their courses truly global.

NEH's Division of Education sponsors two other relevant programs. One, the NEH/Reader's Digest Teacher-Scholar Program, offers year-long fellowships at $27,500 plus a book allowance of $500 for elementary and secondary teachers. These fellowships provide an academic year of full-time independent study in the humanities.

Another, Independent Study in the Humanities, provides fellowships of $3,000 for two months of independent study in the summer. Both of these are highly competitive programs, but teachers who are interested in serious study of other cultures will want to explore them.

NEH's Division of Fellowships and Seminars offers Summer Seminars for School Teachers, which supports teachers who wish to participate in seminars focusing on significant texts in the humanities. These are directed by accomplished teachers and active scholars. Some of these seminars give teachers the opportunity to explore international topics in some depth.

A private agency offering opportunities for curricular innovation is the National Faculty, founded a quarter of a century ago by Phi Beta Kappa and the American Council on Education, among others, and now headquarteredin Atlanta. The National Faculty's purpose is to conduct programs which will enrich humanities instruction in the secondary schools. It does not focus on pedagogy, but instead offers training in the humanities disciplines.

Recently, the National Faculty has turned a major portion of its attention to international education, particularly in the social sciences and humanities. It is now conducting three major urban schools' projects (in El Paso, Tucson, and Sacramento) which focus significantly on international studies. In addition, it is conducting summer institutes on the Pacific Rim countries. These projects provide summer institutes and about six to nine two-day visits per year by outstanding scholars and teachers. These programs seek to enrich and enhance humanities and social science courses and to enable students to place American culture and institutions in a global perspective. The National Faculty has found that secondary history and literature teachers are among the most neglected of all pre-collegiate teachers, and that the urban schools' projects are reinvigorating the teachers and hence the curricula.

There are many other programs designed to assist teachers interested in internationalizing the curricula. The U.S. Department of Education, for example, has a program of Seminars Abroad for elementary and secondary teachers. Funded under the Fulbright-Hays Act,

these seminars (nine of them are scheduled for the summer of 1989) take teachers to places such as India and China for six weeks of study and travel. All expenses are covered by the Department.

The National Defense Education Act has established numerous Area Studies Centers at major research universities. Most of these have active outreach programs which provide area studies information for schools and interested individuals. In addition, such active private agencies as the Asia Society in New York City are happy to work with schools to improve teachers' knowledge of Asia. NEH, in cooperation with UCLA, founded a National Center for History in the Schools in 1988. The purposes of the Center are to engage in a broad program of research and dissemination activities to improve history teaching and learning in the nation's elementary and secondary schools. Among its many activities, the National Center is collecting and developing curriculum materials for the teaching of world history. This Center reflects not only the national concern for improving history teaching but also interest in global studies.

It is clear from even this brief recital that there are substantial resources available to teachers who wish to internationalize their curricula. Teachers will have to expend some effort to tap these agencies, to be sure, but external support can be obtained through persistence and hard work.

Teachers who are unable to exploit such external sources should not despair, for other help is available from local agencies. Many teachers, for example, find it professionally necessary to earn advanced degrees or to upgrade their skills with formal university coursework. This is a golden opportunity to enhance their international knowledge and skills by studying with scholars at local universities and colleges. At Colorado State University, for example, many secondary teachers earn advanced degrees in humanities disciplines and use their course requirements to learn about other cultures. One history teacher, who already had a History M.A. degree, returned to Colorado State on a sabbatical leave to study China and Russia, because he has been assigned to teach world history. Another is pursuing a Master's degree in Asian history so she will be better equipped to teach world history. All that is necessary is admission to the appropriate graduate program and the cooperation of a professor willing to work with the teacher as the adviser and mentor.

Other teachers have taken advantage of sabbatical leaves to travel and study abroad. Two Aspen, Colorado, high school teachers, for example, took sabbaticals and traveled around the world on the University of Pittsburgh's Semester at Sea program, earning Pittsburgh credits while obtaining a kaleidoscopic exposure to the major regions of the world.

Recognizing that courses on Asia are rarely taught in most secondary schools, four professors at Colorado State University secured two grants from the National Endowment for the Humanities to conduct summer institutes and workshops for teachers from Wisconsin and Colorado, 1987-1989. These projects brought a total of sixty-six teachers to the Colorado State campus for five-week institutes on teaching India and China in the context of world history. The ten school districts involved committed themselves financially and programmatically to support the innovations which the teachers would implement following the institutes.

The curricular results of the projects have been encouraging. In general, the institute participants have carried out two kinds of curricular change. First, they have incorporated units on India and China in their existing courses. For example, American historians, when dealing with the life and times of Martin Luther King, have been able to draw fruitful parallels with the Indian independence movement authored by Mohandas Gandhi. Middle school teachers of literature have incorporated Indian and Chinese poetry, short stories, and novels. Teachers of geography have taught much more confidently about Asia and have introduced units on such diverse topics as the Chinese and Indian sense of time and space and the role of geomancy (feng-shui) in the siting of Chinese buildings, railroads, cemeteries, and the like. In this way, the teachers have been able to internationalize existing courses.

Second, new courses dealing specifically with Asia have been introduced. For example, eight teachers from one district designed a year-long course on Asian humanities, which any one of them could teach alone, or which could be team-taught if funding were available. The first quarter introduces students to fundamental concepts concerning Asian and Western culture and worldviews, and initiates a more detailed study of India. The second quarter deals with the basics of traditional Chinese culture, and the third compares Japanese and Southeast Asian traditions with those of China and India. The third quarter also discusses the impact of the West and imperialism on Asia. The fourth quarter presents the adaptation of Asian cultures to the West in the twentieth century. Despite budget difficulties, this district will implement the course in 1989-1990.

On a more massive scale, the state of California in 1985 founded the California International Studies Project (CISP), an innovative effort to strengthen precollegiate students' awareness of international issues and foreign cultures. Legislation authorized the establishment of eighteen international studies resource centers throughout the state. As of 1988, nine have been organized.

The centers are collaborating groups of school districts and international resource organizations which draw upon the strengths of its partners to offer curriculum, support, and staff development services to teachers involved in world studies. Working through leadership teams, the project provides workshops, skill development training, and a wide range of services.

CISP has designed a structure drawing together scholars of culture, international affairs, and foreign language into a lasting partnership with schools, communities, and teacher educators. Universities, through their participation in the resource centers, become not only generators of information but also catalysts for change in the schools and communities.

Given that the world is the arena of study, how do teachers effectively cut it into manageable segments?

First, it is important to avoid taking an encyclopedic approach. There is a natural tendency, especially among history teachers, to adopt a chronological approach and to try to cover all eras and topics equally. The result, too often, is a cataloging of information and an emphasis on memorization of details which students frequently will not retain for long. Moreover, world studies courses too often rely upon standard textbooks which necessarily treat topics superficially. It is little wonder that students all too frequently characterize world history, humanities and literature courses as "boring."

A better approach is to realize that not all facts are of equal value and that the purpose of world studies courses is to ground students in an appreciation of the values, institutions, and viewpoints of foreign cultures. Within a broad chronological framework, it is possible to use great texts to teach the essentials of cultures and their historical evolutions. In the case of China, for example, instead of exposing students to every dynasty and expecting them to memorize them, choose the great epochs where Chinese culture was formed and modified. It is possible, for instance, to introduce students to the age of Confucius and the great philosophers by setting the historical scene and then reading and analyzing excerpts from such classics as the The I Ching and the Analects, two of the great philosophical treatises of the sixth century B.C.E. While studying the classic age (the T'ang dynasty, 618-907 C.E.), students will need to examine the impact of Buddhism on the indigenous traditions and the development of the Chinese imperial system. Reading some of the great poets of this era will reveal the timeless character of the poetry as well as the particular interactions between the Buddhist and Confucian-Taoist worldviews. This poetry is available in any number of inexpensive paperback collections.

Another great epoch is the Ch'ing period (1644-1912), when Chinese traditional culture reached full maturity. The greatness of the Chinese imperial world is displayed in the life of the emperor K'ang-hsi, who ruled China 1661-1722. China's approach to the West, the character of the Chinese government, and the dominant values of the civilization are illustrated in Jonathan Spence's brilliant book, Emperor of China, which presents K'ang-hsi in his own words. Teachers may excerpt pertinent sections of this book for students to read in detail and analyze for the key ingredients of the Chinese scene. Such vignettes acquaint students with the essential features of Chinese civilization and bring them face-to-face with the Chinese as real people, in real places, in particular times.

World studies will yield tangible benefits for everyone involved. Students will perhaps reap the greatest rewards, for they will be equipped for global citizenship. Today's fifteen-year-olds can reasonably expect to live until the year 2050, on the average, and if current trends continue, they will need language training and foreign studies skills to cope with the ever-shrinking world. More than this, their exposure to new visions, ideas and views of reality will provide them with new perspectives on themselves. The world will become a mirror in which they see themselves in the reflection of others. Teachers will also benefit from world studies. Their personal teaching environments will be reinvigorated by new studies and new intellectual discoveries. The opportunities for summer travel and study open new avenues for continuing in the life of the mind. The school districts will benefit from reinvigorated teachers reworking tired old curricula and teaching with new enthusiasm. They will also reap the satisfaction of knowing that they have provided a twenty-first century curriculum for their students.

Finally, the United States as a whole will benefit. Sensitivity to cultural pluralism will help to turn back the ominous increase of racism on today's secondary and collegiate campuses. Awareness that international multi-polarity is the norm and that U.S. dominance after 1945 necessarily was only momentary provides a rational basis on which to construct an approach to the world. It will help Americans to cast off misgivings about whether the U.S. has slipped to number two in the world, and whether our allies have taken advantage of our generosity. It will help Americans to realize that after World War II, the U.S. did something truly notable in the history of the world by helping to rebuild Europe and Asia. In the process, the U.S. profited, to be sure, but it also significantly raised the standards by which humanity lives. The emergence of the Pacific Century signals the fact that the United States has been a huge success.

Enhancing world studies in the schools may, in fact, help to reorient the American worldview in all of its manifold aspects. Many observers have noted that the dominant American worldview asserts that the only appropriate way to approach reality is through the scientific paradigm. Thus, American education places a priority on linear, rationalistic, concrete reasoning -- "left brain" thinking. Formal education often overlooks the "right brain" emphasis on circular, intuitive, and aesthetic ways of knowing. The left brain approach is so dominant that most Americans barely realize that there are other ways of knowing which are just as valid as the empirical method.

The Chinese are aware of the two sides of human nature, expressing them as yin-yang, the famous circle with light and dark halves, separated by a curving line. Traditional Chinese philosophy does not see the two hal-

ves as antagonistic or competitive. Rather, the philosophers claim that all humans are made up of yin and yang sides, and that the two are complementary, ebbing and flowing according to the particular moment in time. The ideal is a balanced life, where all aspects, whether male/female, warm/cold, rational/intuitive, light/dark, are mutually nourishing and in balance. The understanding that there are other metaphors for living, such as yin-yang, enriches and broadens the American worldview and opens new avenues for approaching the problems of society.

World studies in the schools, then, not only enable Americans to increase their capacity for dealing with the world, but also afford an opportunity to reconstruct the national consciousness. Americans will still be Americans, to be sure, but they will gain the capacity to appreciate other cultures and to borrow appropriately from them. As the first emperor of the T'ang dynasty (618-907) wrote, "... by using a mirror of brass you may see to adjust your cap; by using antiquity as a mirror, you may learn to foresee the rise and fall of empires." But this will be so only to the extent that world studies become fully integrated into the curricula of our elementary and secondary schools.

ADDRESSES OF REPRESENTATIVE WORLD STUDIES FUNDING SOURCES

National Endowment for the Humanities

1. Division of Education Programs
National Endowment for the Humanities
1100 Pennsylvania Ave., N.W.
Room 302
Washington, D.C. 20506
(202) 726-1377

(a) Elementary and Secondary Education in the Humanities

Grants support summer institutes, masterworks study, conferences, workshops, collaborative projects, and other activities that promise to improve the teaching of the humanities in elementary and secondary schools. Most projects bring college and university faculty into working partnerships with elementary and secondary teachers and educational leaders.

(b) NEH/Reader's Digest Teacher-Scholar Program

This program invites teachers to submit proposals for an academic year of full-time independent study in a discipline of the humanities. Full-time teachers in public and private elementary and secondary schools are eligible.

(c) Independent Study in the Humanities

This is a program of summer fellowships for elementary and secondary school teachers with at least five years of experience. Fellowships of $3,000 are available for two months of independent study in one of the disciplines of the humanities. For information, call or write to Independent Study in the Humanities, CN 6331, Princeton, NJ 08541-6331, (202) 347-4171

2. Division of Fellowships and Seminars
National Endowment for the Humanities
1100 Pennsylvania Ave., N.W.
Room 316
Washington, D.C. 20506
(202) 786-0463

Grants provide support for full-time or regular part-time school teachers to participate in summer seminars focusing on significant texts in the humanities and directed by accomplished teachers and active scholars.

Grants for Group Study Abroad

U.S. Department of Education
Application Control Center
Room 3633, Regional Office Bldg. 3
400 Maryland Ave., S.W.

Att'n: 84.018, The Seminar Abroad Program
Washington, D.C. 20202-4725

These grants provide study abroad opportunities for elementary and secondary teachers during the summer months, usually for periods of six weeks. There are nine such programs during the summer of 1989, including two in China and one in India. All travel and maintenance costs are covered.

The National Faculty

1676 Clifton Road
Atlanta, Georgia 30322
(404) 727-5788

The National Faculty has operated humanities projects in the secondary schools for more than twenty-five years. These are usually collaborative projects designed to enhance humanities instruction, and are funded by a variety of public and private agencies. They provide for summer institutes and 6-9 two-day in-service workshops annually.

PARTICIPANT RESPONSES TO THE KEYNOTE ADDRESSES

BERNADETTE ANAND
MONTCLAIR HIGH SCHOOL

Each Monday evening Public Television invites me into the fascinating world of "Ethics in America." I search along with each of the panel members for the difficult ethical decisions involved in confronting the situation of the homeless, the fine lines involved in corporate mergers, the military choices during times of war, and the principles underlying life and death issues. At the conclusion of each episode, I keep hoping that the topic for next Monday will be "The Moral Responsibility of the Educational System."

When students at New York University can attach laundry tickets to notices of Asian students' meetings, when students at Dartmouth can hand out free t-shirts that bear the Native American as a college mascot, when students complain that there should be a White History Month, when "intellectuals" write books that perpetuate educational imprimaturs for European male authors and burn feminist and culturally diverse curricula at bonfires, I picture Bloom, Hirsch and Ravitch, Angleou, William Bennett, Saul Cooperman, David Abalos and Loren Crabtree wrestling with the prescribed traditional canon of literature and the responsibility educators have to our society. I think of all the students we send to institutes of higher learning, and it seems to me that there is a desperate need for the educational institutions to have a place in the public television series. Sometime before college our students should have experienced the sheer earthy cadence and beauty of Zora Neale Hurston's fiction, the Chekhovian rich writing of Mariano Azuela's novel The Underdogs and Anita Desai's Clear Light of Day, the rich traditions depicted in Scott Momaday's House Made of Dawn, and Ding Ling's poignant fictionailized journal Miss Sophie's Diary.

What is the ideal situation? If we want students to accept, appreciate, and to function effectively in a diverse society, it is essential that the entire school community focus its energies on living that philosophy. Our commitment will be measured by how diverse the staffing is, the development of strategies to address different learning styles, the respect afforded all people regardless of culture, race or religious beliefs, and the use of unbiased instructional materials and curricula that incorporate the contributions of all cultural groups in our society.

This is the ideal I believe we should strive for, but for now I have to be satisfied with the small revolution one English department can make and can continue to make in one high school. I'd like to tell you about the steps the Montclair High School English Department has been taking to introduce selected multicultural materials and to create a climate for acceptance and incorporation of these materials into students' mental and emo-

tional worlds.

To begin with, our department is fortunate in several ways. We have a professional staff with long teaching experience and a commitment to life-long learning. We also share a high trust level and honesty with each other. We have had a course in African-American Literature for years; we use few commercial textbooks; we have an eleventh and twelfth grade elective program; and we provide one another with mutual encouragement to create exciting units that lend themselves to culturally diverse materials. It is this atmosphere that helped bring about the efforts I would like to discuss.

Two years ago, I attended a workshop on multicultural education given by the Equity Assistance Center at New York University. This workshop provided a framework for education that is multicultural and a bibliography of Afro-American literature. Dr. Banfield and Mrs. Jeanne Nutter conducted a series of workshops with the English Department during which we explored the concept of an education that is multicultural, examined the use of African proverbs and folk tales to dispel stereotypical images that exist within our society, and discussed literature written by multicultural authors that each student should read and explore before the completion of his or her high school years.

In April, I purchased single copies of African-American masterpieces that were recommended by Dr. Banfield. After meeting with Dr. Sharon Spencer of Montclair State, I supplemented the list with literature representative of the cultures of Japan, China, Russia, Italy, Mexico and India. Each of the teachers in the English Department was assigned a book to read and critique for our June meetings. The list included:

Marcovaldo, Italo Calvino;
Their Eyes Were Watching God, Zora Neale Hurston;
Cane, Jean Toomer;
The Waiting Years, Fumiko Enchi;
Miss Sophie's Diary, Ding Ling;
The Women of Brewster Place, Gloria Naylor;
Song of Solomon, Toni Morrison;
Jubilee, Alice Walker;
Browngirl, Brownstones, Paule Marshall;
Of Love and Shadows, Isabel Allende;
Death and the King's Horseman, Wole Soyinka;
Clear Light of Day, Anita Desai;
Spring Snow, Yukio Mishima;
Tzili, Aaron Applebaum.

During the summer of '88 three department members enrolled in a two-week intensive seminar, Global Perspectives on Literature. Dr. Julia Dutka and Dr. Sharon Spencer organized the seminar with a grant from the New Jersey Department of Higher Education. It was in this seminar that we became acutely aware that each culture has a unique set of values, traditions and perceptions. I have to tell you that during this two week period we were involved in an intensive reading campaign. Six novels, representative of Africa, Japan, China, and Eastern Europe were supplemented by short stories, critical essays and folk tales. We read, summarized; read, critiqued; read, discussed; read and discussed pedagogical issues.

Once a foundation of knowledge had been established, I discovered that there were countless resources for obtaining materials. Book store owners sympathetic toward multicultural literature are fine resources. Engage the librarians at your school to be on the lookout for appropriate articles and book reviews. Book companies often offer complimentary copies or books at reduced prices. A few publishers are beginning to categorize their literature by country.

Select a specific culture you wish to explore; read about its history, its spiritual roots, and search out foreign language teachers to help with the myriad cultural traditions, perceptions and allusions. Read about the mythology of the culture. Images of the Trickster, the Corn Seed, and Native American healing ceremonies assist you in understanding Silko's Ceremony or Scott Momaday's House Made of Dawn. Consult on a regular basis Joseph Campbell's texts on mythology and literature, especially The Hero with a Thousand Faces.

In September of '89, teachers were requesting more and more multicultural literature. The budget had been used up (the little we had). We had to take a long hard look at the existing units we had been teaching and to think of possible alternatives. By the way, multicultural books seem double the price of the more familiar titles. In one class, a teacher made a decision to work on Hurston's Their Eyes were Watching God and The Waiting Years with Alice Walker's The Color Purple. A series of questions addressing the powerlessness of women focused the students on the universal problem. In a course on "The American Dream," I have been able to introduce many of the multicultural authors who represent groups who have been excluded from the "chosen." Chicano literature, Native American literature, Chinese American -- all have a wonderful place here. Provocative comparisons exist, for example, between Jean Toomer's Cane and Anderson's Winesburg Ohio.

Short story units can be enhanced through the inclusion of sensitive, thought-provoking multicultural pieces. The concept of theme can be taught well by using Kenyan author Grace Ogot's "The Old White Witch" and exposing students to the cultural insensitivity of missionary efforts in Africa. The recurring image of the hero or heroine offers another fine vehicle for Applebaum's Tzili, a journey of a young girl in hiding from the Nazis. Book reports can include selected multicultural works. How about The Diary of a Madman by Lu Hsun in a course on Psychology in Literature or The Family by Pa Chin in a unit on Youth in Literature or The I Ching as part of a focus on Existential issues or Anita Desai's use of mood and atmosphere in Clear Light of

Day in the development of structure; or Train to Pakistan by Kushwant Singh to help us understand the strife that exists between Muslims and Hindus; or A Boat to Nowhere by Maureen Crane Wartski to help students understand what it was like for a Vietnamese family to escape their homeland.

Determined to have the financial resources necessary to purchase the books needed to round out the curriculum, I decided to work through the structures in place. I designed a proposal for the School Review Committee, established at our high school as a first step in approving new curricular materials. In a cover letter to the parents, students and teachers who comprise this committee, I explained the needs, purposes, and objectives of the infusion of multicultural literature into the curriculum and then attached a list of books and courses that could expand the students' awareness of diversity. The reactions were more than favorable. There was approval for the proposal and a strong vote to urge the Department of Instruction to provide 80% of the funds needed to support our efforts. Twenty percent will come from our department budget. In the meantime, we will continue to read more and more new titles.

Besides our selection of curricular materials, the department has been concerned about the societal problems that are spilling over into the school. The Equity Assistance Center provided an intense workshop last week on the stereotypes found in advertising -- the Buckwheat shirts, the Bergdorf Goodman $200 blouses that feature minstrel-like faces, the products that are entitled "Uncle Ben" or "Suzi Wang." We spent time looking at the theme, "The Black Male as an Endangered Species." Talk about these issues in your meetings. Search for strategies that will tear down the biases and prejudices that exist. Expose your students to the literature that will make them aware that there is richness and beauty, and, above all, truths of the heart in all cultures.

FREDERICK M. MOORE
SUMMIT HIGH SCHOOL

Allan Bloom's The Closing of the American Mind and E.D. Hirsch, Jr.'s Cultural Literacy have done a great favor for advocates of multicultural literacy. Thanks to Hirsch and Bloom, we now know whom and what we oppose; it certainly helps a fight to have a well defined opponent.

Many of us eagerly await the imminent arrival of a response to the book published by Graywolf Press in St. Paul, Minnesota. Titled The Graywolf Annual Five: Multi-Cultural Literacy, the book contains essays by James Baldwin, Wendell Berry, Carlos Fuentes, and Ishmael Reed, among others. The March, 1989, English Journal (p.9) reports that in their introduction the editors write:

"We do take issue with Hirsch's and Bloom's definitions of what (or whose) culture should be taught. We are alarmed by the number of people who are so enthusiastically in agreement with the Hirsch/Bloom argument for educational reform that they fail to discern its overridingly static, and so shallow, definition of culture. Both writers seem to think that most of what constitutes contemporary and world culture was immaculately conceived by a few men in Greece, around 900 B.C., came to its full expression in Europe a few centuries later, and began to decline around the middle of the 19th century."

The English Journal then presents sample items from The Graywolf Annual list of "the sorts of things excluded by the white, male, academic, Eastern U.S. Eurocentric bias of Hirsch's list of "What Literate Americans Know." Among the items on the Graywolf list are the following: adobe; Arabic; Bhagavad Gita; Brooks, Gwendolyn; Cheyenne (tribe); Cinco de Mayo; Earhart, Amelia; Franklin, Aretha; Harlem Renaissance; Hughes, Langston; Mead, Margaret; Mekong Delta; O'Keeffe, Georgia; rhythm and blues (music); shaman; Wilder, Laura Ingalls; yoga."

My wife owns a children's bookshop in Summit, New Jersey. Christopher's Bookstore. She tells me that mothers have little interest in multicultural materials for their young offspring. She says that it's the stamp of doom in affluent suburbia for a children's book to feature a non-white youngster in its cover picture. She observes that the WASP ideals prevail even among mothers from other ethnic backgrounds -- at least in their book buying.

With these sobering thoughts in my mind, I decided to sample students at Summit High School, to discuss multicultural literacy with them, to find out if we have American youth with us or if narrow provincialism has already clamped the lid on any hope of attaining the goals of this program in the secondary schools.

In a completely unscientific survey, I asked four questions of my Humanities class, and of students in three Latin classes. Thirty-three pupils answered these four questions:

	YES	NO
1)Are you aware of conscious efforts here at school to enlarge student appreciation of other cultures?	97%	3%
2)Are these efforts successful?	93%	7%
3)Is there need for more such efforts?	94%	6%

4)What suggestions have you for improving student awareness of others' cultural backgrounds?

Answers varied widely on this one, as you can see.
a)Learn about black people in Black History Month (from a black girl).
b)Do the World History course geographically, not chronologically.
c)Read books from different cultures in English

classes.

d)Study a subject intensely for longer periods of time; carry a topic (e.g., China) through different classes through a day or several days.

e)Start these efforts in earlier grades.

At this point in the Humanities class there was a good discussion comparing the European and American points of view of our own and others' cultures. Leaders in this self-examination were two senior girls, one who spent last year as an exchange student in Switzerland, one who has lived in Spain for an extended time. In Europe both had been asked, "What does it feel like coming from a country which has no culture to one with such a rich heritage?" Although they had at the time been outraged by the rudeness of the question, they say that now that they are back in this country, they tend to agree about the sparseness of our culture.

They went further, citing the natural ease of such phenomena as a teen-age boy being a ballet dancer without the other kids "calling him a fag," or large groups of young people gathering informally at the museum on a Saturday morning. Both were amazed by the numbers of young people at classical music concerts. They agreed at the end, however, that one needs to live another culture, rather than just read about it in books.

To be sure, my sample included pupils at the upper end of the academic ladder. The Humanities program at Summit High School was once dismissed by a New Jersey Department of Education representative as "too intellectual." Students in advanced Latin classes also are not any longer -- if they ever were -- representative of the student body as a whole. I do, nonetheless, find encouragement in the positive attitude of these young people toward multiculturalism in their school and in their lives.

One point I want to make also is that as a traditionalist, I am not prepared to join those who would "throw out the baby with the bath" in too rash a response to Hirsch and Bloom. Joseph Wood Krutch in The Modern Temper refers to "the devolution from religion to art to document."

Every spring when I go to hell with Dante in the Humanities class, I think of this and recall the Krutch line which we read the previous September. The Biblical references are a total loss to modern youth. The references to Greece and Rome leave most of the sweet, blank faces untouched by any sign of recognition or familiarity. James Joyce is little easier; T.S. Eliot even worse, generally.

"When all else fails, teach!" runs the old adage of pedagogy. I talk too much, however, explaining material which "every schoolboy knows." Macaulay never foresaw how much every schoolboy and/or schoolgirl might not learn about his own heritage, his own language, his own culture. So I call for renewed attention to Hirsch's list of "What Every American Needs to Know," plus a widened view to include the Graywolf Annual's list also.

Heaven only knows we waste more than enough time in our schools; we can do far better at learning both our own culture and attaining an ever-widening appreciation for the rich heritage of the rest of the world.

LINDA KILGALLEN
WEST MORRIS CENTRAL HIGH SCHOOL

As I thought about what I might say today, two images kept floating through my mind. One was the robin Dylan Thomas would find each Christmas Day "with all but one of its fires out." The other was Nick Carraway in The Great Gatsby, who said, "I'm thirty, too old to entertain illusions about myself." These are images of a mid-March frame of mind. If they reflect your attitude too, I have something small, specific, and effective you can do about what you came to hear today.

It is this: start a reading group for teachers. Call it The Humanities Group. (That's what we call it at our school.) Call it The Organization for Global Studies. Call it Faculty R.&R.

Here's how you do it: first, call for volunteers to participate. (We have about thirty, although even two would be a start.) Choose a culture. (For us, this year has been Japan; next we hope to do South America.) Choose two titles. (We did The Doctor's Wife by Sawako Ariyoshi and Yasuneo Kawabata's Beauty and Sadness.) Order the books; distribute them in June on the way out to summer; reconvene in September to talk about what you read and where to go from there. Who knows what will happen next? Some things we've done include college speakers, movies, a restaurant trip, a musical, and an opera.

If there are administrators or department chairpersons in the audience, I can attest to the gratitude your people would feel if you initiated such a project. My principal, who is in the audience today, did this for us. He's Ron Batistoni, and, Ron, if you'd acknowledge yourself, people might want to buttonhole you later for details.

Another incentive to administrators, besides gratitude, is the fact that the formation of such a group enhances the school atmosphere. It's a purely positive action to benefit teachers, drawing together diverse but like-minded people, cutting across departments, special interests, political alignments. It moves ahead on its own, developing its own agenda to nurture its participants. It fosters friendships, synergy, collegiality.

If you're a teacher, and you know that, if it's going to get done, you're going to have to do it, there's incentive for you, too. In Inherit the Wind, Drummond challenges Rachel, the teacher, saying of her ability to inform her students, "And do you intend to nurture them from your little truck garden of a mind?" I think we teachers would agree that, despite textbooks, supplemental materials,

students' abilities, it is, after all, our little "truck garden" minds that drive our classrooms.

The curse -- and blessing -- of being a teacher is that whatever happens to us as people, whatever happens to our minds, to our spirits, spills over into our classroom interactions in a thousand natural, immediate, and unpredictable ways. If we as individuals find a fresh way of seeing, another angle, an alternate viewpoint, there is no way it can be prevented from seeping into the press of reality in our classrooms. Thus, open our eyes to the world, and our students' eyes will be opened as well. "It follows as the night the day," according to Polonius.

It also needs to be said -- said over and over again: a high school teacher truly doing his job has time for little else. You say, "How can I take on one more thing and start a reading group?" My answer is that the return on your investment will make it worth it. It's the new interest, the thing you do for yourself and others at once. It's the strain of growth that keeps us vital. So give it a try.

This past summer I was fortunate to have participated in the Global Perspectives Seminar here at Montclair. It was led by the good, the brilliant, the generous Doctors Julia Dutka and Sharon Spencer. They're here for you now. Julia ... Sharon. Pick their brains. Don't leave here without at least two titles and a phone number. And good luck!

Thanks.

ELIZABETH BAKER JEFFERSON
BARRINGER PREPARATORY SCHOOL

As a school librarian, I think the library is the mind and heart of any good school, since it provides the intellectual expansion for the school curriculum and emotional touchstones for young readers.

I would like to note that 1989 is The Year of the Young Reader, and 1990 has been declared International Literacy Year. What do these two emphases have in common? And especially with our overall theme? Plenty, I think.

The new International Literacy Year poster by Barry Moser (one of America's most admired artists) shows a young reader whose face is illuminated by a book. The names of approximately 1000 writers from Shakespeare to Silverstein and from most of the world's cultures form a tapestry behind the young reader.

What ideas from books illuminate your life? What authors have formed and are forming the tapestry of your reading? What voices from the present and past inform you, share their thoughts with you, expand your world view and visions?

Since I am from a school system where the "minority" is the majority, the question of incorporating a broader spectrum of writers into the curriculum seems obvious. They and we need to learn about various people's cultures and achievements. We need to value them, to learn about their heroes, to know their past. We need to incorporate their wisdom and experience. As we want our highest values and ideals to be part of the curriculum, so we need to honor those of other cultures.

Sometimes what seems obviously needed takes a while to get started. We need to recognize some of the obstacles, including our own parochialism and our comfort with keeping to the so-called "tried and true." Now, let me ask you, when you look at the canon of literature that you read as a college student, weren't there some things that perhaps could have had less emphasis than others? For example, I remember in a college freshman class having to work on Beowolf for what seemed eons. What was neglected to create time for Beowolf? Is Beowolf that much more important than the Bhagavad-Gita?

When I began to work in Newark I brought with me some inadequacies from my own educational experience. I did go to excellent schools in California. I was a good, conscientious student. But what was missing? Where were the gaps in my education? Even more important, was I even aware of those gaps? Three decades ago, no. Today I am.

On the plus side of my education was a love of reading. In my elementary school we had an excellent library and two wonderful librarians. When students had mastered enough skills in reading so that we did not have to be drilled, we were given the run of the library. I can remember my folder with the Dewey Decimal Classification System. We were encouraged to read at least ten books in each of the broad classifications. Fiction reading was naturally encouraged also. Well, while other classmates went through formal reading lessons, a privileged group of us, seven boys and me, just read, and read, and read. And discovered the world in the library.

Since the past century, children's books have provided a global view. For example, Mary Mapes Dodge, a native of Newark, wrote Hans Brinker, or The Silver Skates, in 1865. This was the first important children's novel by an American that described how people lived in another country. It was written primarily to introduce readers to the history and customs of the Netherlands.

As any cultural anthropologist knows, to discover the mindset of a people, look at their folk tales. In the 1800's fairy and folk tales were collected and published, and everyone here knows most of them. Jakob and Wilhelm Grimm's German collection included Hansel and Gretel; Peter Asbjornsen and Jorgen Moe's Norwegian tales included The Three Billy Goat's Gruff; Great Britain's Joseph Jacob's English and Irish folk tales included the story of The Three Little Pigs and Jack the Giant Killer. Andrew Lang, the Scottish scholar, compiled twelve books of fairy and folk tales, still in use today. If you go

to the shelves of most libraries, there are folk tale collections from countries all over the world just waiting for readers of all kinds and for teachers to share them with students.

How do we help students discover the wealth of words and help them mine the material already available in the library? First, make sure there are good libraries available to them when they are first learning to read, as well as in secondary schools. The librarian is not the substitute teacher so that the teacher may have a prep period. The librarian also cannot provide good materials if there is no budget for them. To learn how unequal children's opportunities are in obtaining library materials, check on the district's school library budget. The variations in this state are appalling. Some of the new books as well as the older books available, which would strengthen the self-image of the student, would really excite teachers if they knew that material was there.

My second point is some teachers are teaching from the same materials, lessons, and mindsets they had when they were just beginning to teach. Check with your staff to see how many are themselves reading. How many have chosen as recreational reading in the past year, material that reflects another culture or an author who is not WWAM (White Western and Male). How many are reading? There are many reasons, including lack of time, television, exhaustion (teaching is a very physically and emotionally demanding job), family needs, and so forth. Then, in that case, we need to create an atmosphere or school environment in which teachers can stretch their minds through reading. Maybe the school system really needs a DEAR program (... a drop everything and read) or teachers need to read and discuss some book that will help them discover non-Western authors; or we need more seminars during the summers with such gifted mentors as Julia and Sharon, who not only provide exposure to new writers, but also experts to help us understand the cultures from which the writers came.

At the beginning I mentioned that 1990 is International Literacy Year. We are also one year into the "World Decade for Cultural Development" (1988-1997) which was proclaimed by the General Assembly of the United Nations and "placed under the auspices of the United Nations and Unesco." The fundamental aim of the Decade is to restore cultural and human values to their central place in technological and economic development. Unesco has drawn up a detailed Plan of Action for the Decade which invites the fullest possible participation from the international community as a whole. There are so many achievements of human creativity all over the world -- but one significant aspect is to encourage a cross-cultural dialogue rooted in mutual respect and freedom of expression. This, indeed, on a microcosmic level we can do in our schools.

Since I have been extolling the role of the library in helping us expand our vision of other cultures, I would like to end with the following observation of the late Argentine writer, Jorge Luis Borges, who was Director of his country's National Library in Buenos Aires from 1955-1973. He wrote:

"My father's library was the crowning event of my life. There, through my father's voice, that mysterious thing poetry was revealed to me, as were maps, and illustrations, then more precious to me than printed words. There I discovered Grimm, Lewis Carroll and the virtually infinite Thousand and One Nights. Later I wrote in a poem:

and I imagined paradise
in the form of a library.

Libraries are the memory of mankind, with it we shall build a future which will resemble, however slightly, our hopes."

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It is not my intention to cite arguments that have been cited before relative to the issues of cultural literacy or to the veracity of such claims. Such points and counterpoints, especially those related to cultural literacy lists, the methodology employed by E.D. Hirsch and the curriculum implications of such orientations are available to readers in the literature. Rather, what I would like to pursue in this brief essay is the tendency for classroom teachers, administrators and the like to accept an advocacy position which is based on simplistic and banal premises. In this view, learning consists of bits of information and skills which have no valid relationship to the lives of learners and teachers. Over the past decade such a view has led to massive testing of high school students in basic skills, elementary school students in low-level reading and math skills and, in at least one state (Georgia), to a kindergarten readiness program which has ominous signs.

For example, in the newly adopted Georgia readiness assessment program teachers will be judged by their students' performance on achievement tests in succeeding years. The result? Teachers have begun to teach to the test items. Private firms have started to offer (are you ready?) kindergarten preparatory classes (CAT Academies) and, national companies are marketing kindergarten test-taking skills programs.

What does all of this have to do with the concepts of "cultural literacy" and "know thyself"? Everything. After all, isn't Professor Hirsch (an outside knowledge source) marketing a test for measuring that which he has set out to define? And you can be sure that teachers will feel compelled to teach to those items on Hirsch's test (a reaction to outside knowledge sources). You can also be certain that administrators will hold teachers accountable for their students "passing" this new test. Finally, it won't be long before publishing companies

begin to market cultural literacy worksheets for inclusion in classrooms.

Why, in spite of our instincts and intuition, do we accept these conditions? It is my contention that teachers and administrators have been "trained" to function within an educational paradigm which has a bias towards the value of outside knowledge sources at the expense of professionally generated (inside) knowledge sources to guide our curriculum. Yet, I would argue that there is a direct relationship between this reliance on outside knowledge sources (i.e., measurement-driven instruction, cultural literacy lists and banal worksheets) and the very "deficits" that critics argue plague American schools today.

It's time that teachers as professionals take control of their profession. Specifically, in terms of measurement-driven instruction, teachers should demand from test publishers that they demonstrate that particular tests (e.g., reading) reflect current reading theory or else they will not be used. In terms of item-driven instruction (cultural literacy lists), teachers should reject the notion of a reductionist view of culture offered by Hirsch. To do otherwise would ignore the notion that culture is "how people organize their experience conceptually so that it can be transmitted as knowledge from person to person."

These two actions alone would result in teachers' reclaiming an important aspect of their rights as decision-makers. Before you know it, publishing houses who follow the money market might even start to produce materials that are more conceptually valid. Is, "KNOW THYSELF" PART OF YOUR LEXICON?

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In his February 26, 1989, article "Whose Canon Is It, Anyway?", Henry Louis Gates, Jr. in arguing for the importance of choosing texts that embody a multicultural approach to the study of literature, claims:

"We must engage in this sort of canon reformation precisely because Mr. [William] Bennett is correct: the teaching of literature is the teaching of values, not inherently, no, but contingently, yes; it is -- it has become -- the teaching of an esthetic and political order, in which no person of color, no woman, was ever able to discover the reflections or representation of his or her cultural image or voice. The return of 'the' canon, the high canon of Western masterpieces, represents the return of an order in which my people were the subjugated, the voiceless, the invisible, the unpresented and the unrepresentable". (44)

Gates's call is for canon and curriculum reform which prepares and educates our students, but not with the sort of humanities education advocated by Allan Bloom. It is not our job as educators, Gates argues, to preserve the traditional dominant culture which as a part of its agenda needed to repress the voices of "the Others." Instead, it is our task to develop and teach "a truly human notion of 'the humanities,'" one which would teach us to hear all voices.

The urgency for such an agenda is especially apparent for all of us who teach minority students. George Shannon, in his recent English Journal article "Making a Home of One's Own: The Young in Cross-Cultural Fiction," argues quite persuasively for the importance of such fiction to the student who is struggling with his own cultural identity. The reading of and listening to such "cross-cultural fiction," Shannon argues, is crucial to the proper development of the student who is "caught between two mirrors -- two ways of seeing -- each presenting a different image of the self." The adolescent fiction suggested for inclusion in a high school curriculum would allow these students to see and accept their "individual and evolving identit[ies] as a collage of cultures". (14)

But what about those of us who teach dominant culture students? These students do not need to worry about their cultural identities or about multiple and contrasting views of self in the same sort of way a minority child does. This fact, however, does not then mean that inclusion of such cross-cultural materials in their curriculum is not extremely important too. They may not need to learn to build their own identities as collages, but they need to know that others do and why they do. If they read nothing but what "the high canon of Western masterpieces" has to offer, their vision will remain distorted and limited. These students will see only one color in a world filled with many colors. Instead of becoming collages, their identities will remain monochromatic. By reading fiction which enables them to identify with and see through the eyes of members of a minority culture, not only might they have a more colorful and more complete view of this world, but they may also begin to create a world where dominant culture politics becomes a little less harsh. If only minorities choose a politics of transformation, the world we all live in will only be partially transformed.

David Abalos argues in his paper "Multicultural Education in the Service of Transformation" that minorities, i.e., people of color, have four choices of how to respond to the oppressive behavior of the dominant culture. Those choices are to

1.accept domination with uncritical loyalty to the dominant culture.

2.attempt to gain power through the pursuit of their own self-interests.

3.take out the frustration of being dominated by deforming others, making their lives substantially worse.

4.seek to transform all human relationships by seeking to base such relationships on justice and compassion.

Clearly, the first three choices are destructive to self,

and, as I will argue here, they are destructive to the Other (in this case the dominant culture) as well. When minorities choose uncritical loyalty, the dominant culture is allowed to continue in its destructive behavior without being forced to evaluate the dangers of believing its single vision is VISION. A child of the dominant culture needs to know that the point of view of the dominant culture is just one view of many. To paraphrase Sir Isaac Newton, "If we see further and better, it is because we have the advantage of being able to see through the eyes of many." If the child of the dominant culture chooses to continue cultural domination, that child will be choosing a position of continued limited vision leading to the eventual weakening of the dominant culture.

The second choice Abalos sees is essentially a choice to become a token. A superior minority student will be offered all that the dominant culture has available: the finest education, the opportunity to choose an interesting and rewarding career, wealth, status, and so on. But choosing this path is not without its costs. In return for all the valuables the dominant culture has to offer, the minority student must learn to forget her roots and abandon the culture which first nurtured her. The message to both the minority and dominant culture student is clear: all the things that are of value in this society attach themselves to those who embrace the dominant culture without hesitation or question. The price the minority child pays is enormous, but we ought not forget that the child of the dominant culture pays a price as well. Instead of seeing the different world cultures as just that, different, this student will come to think that one culture is innately better than another. It is just such thinking that makes holocausts possible, that makes murderers of our children. The child of the dominant culture who learns about difference rather than superiority is an advantaged child who will be better able to deal in a world where, in fact, this culture, if dominant now, will not be dominant long. Similarly, all will gain when no one needs select Abalos's third choice and deform another in order to gain a sense of self.

If a politics of transformation were to be set in place, clearly all will benefit. The minority child will be released from the oppression of what the first three choices mean for him. The child of the dominant culture, too, will gain. Even the most superficial look at history ought to teach us that those who have tried to survive by dominating and crushing others have eventually succumbed. As long as we accept the brutality of our current cultural model, we are dooming ourselves to our own destruction. My students (essentially all members of the dominant culture) already know this in other contexts. As they are eager to tell me, "What goes around, comes around." What we as teachers need to do, then, is to make clear that in this multicultural world, if our continued efforts to ignore and erase other cultures is "what goes around," then the eventual erasing of our own culture will be what will "come around."

Our agenda, then, must include ways to enable the dominant culture student to be able to see two things. First, he must learn to see through the eyes of the minority student, to see the minority culture. As George Shannon argues that the minority child can grow and prosper by creating his own identity as a collage of cultures, thus avoiding rejecting either of the cultures he lives in and avoiding trying to embody both cultures simultaneously, so I argue that the dominant culture child's life will be enormously enriched if he builds his identity the same way. To do that he must have true access to and sympathy for the minority culture. There isn't space here to outline how to go about creating such access, but reading the literatures of the other world cultures is clearly a cornerstone of any effort to expand consciousness. By identifying with a protagonist who sees differently, the student at the very least understands the possibility of different visions. By living inside the mind of the Other, the student brings a fragment of Otherness into himself. He can then begin to feel the selfhood the Other feels. Such sympathy can be the beginning of true cultural awareness. Second, the student, for his own preservation as well as the preservation of others, needs to change from a politics of domination to a politics of energized and creative pluralism, what Abalos calls transformation.

Bringing about such change will scarcely be a simple task. Three problems leap to mind immediately. First, professional educational associations, school boards, state departments of education, and the federal government need to understand the urgency of providing these sorts of educational opportunities. Such organizations may not be convinced easily, especially since the current Hirsch-Ravitch-Bloom coalition seems set so squarely against our agenda. While we can support their attack on the skills approach and their demand that our students gain command of factual material and mastery of complex subject matter, we must continue to insist that a narrow interpretation of what is essential will only lead to a weakened culture.

Second, the ways school systems purchase materials might be problematic. Expensive anthologies are still inadequate as collections of multicultural literature. Even if the perfect text were to appear tomorrow, schools have invested so heavily in current texts it will take years for that newer text to begin having an impact. The way schools are funded makes it difficult for all but the wealthiest systems to afford to purchase the supplemental paperbacks that might make a true multicultural approach possible.

And lastly, if we hope to make a difference in our students' vision we will need to change our own. Too many teachers are ill-equipped to teach literatures from other cultures. Secondary school literature teachers were English majors in college, and in this country that means our studies have been bound by that canon that Henry Louis Gates, Jr. has struggled so hard to expand. We do not know the books we need to know, and we do

not have enough background to present those books we do read in a manner that does justice to the cultures that created them. The task before us is enormous, but there's never been a better time for taking it on. As reports come in of continued failures of American education and outstanding success of other systems, Americans are perhaps willing at last to hear that no one has all the answers. As we bring in what others do, we can begin to re-construct our identities and create a transformed and truly pluralistic society.

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